

Compendium of The N. Y. Tribune.

Correspondence of The N. Y. Tribune.

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BUNNARD-VAZ RIVER, Feb. 18, 1859.

gradually making its way toward the seashore; it came from the interior.

Slavery is not only a national institution among the Ashira people for their riches according to their number of slaves and wives—but slaves to other tribes. Witchcraft is sometimes the cause of their selling their fellow-countrymen. Some people might say that they accuse people of witchcraft in order to sell them, and that if there was not a slave market on the coast there would be no witchcraft. Those who express that opinion forget that whatever laws the civilized world may make for the extinction of the slave-trade, they will be insufficient, for slavery is an African institution, and must be given up by the people before the interior slave-trade can be stopped. As for witchcraft, it has, in my opinion, nothing to do with the Africans selling their men. It is true that sometimes they sell the people accused of witchcraft instead of killing them, but their belief is not that the witchcraft that I have sometimes seen people accused of it who were put to death by their parents without any form of trial—not even their friends or relatives having the power to propose to the people to have them sold to spare their lives. The belief in witchcraft is, I think, the greatest curse upon Africa, especially among the tribes of the interior. When a man dies, two, three, four, five and more, are often put to death, and for a king one or two scores. But let us hope that the influence of the missionaries of the world will gradually, as they go into the interior, blot out this most horrible belief which puts the lives of the people in jeopardy, and which daily destroys a great number of people in that vast continent.

The Ashira people are very proud of their country and consider of it as the best above the surrounding countries. Their love for trade is very great, and they are considered in that part of the interior of Africa as the greatest traders in the world. You see an Ashira man waiting for months, and even years, at the house of his friends of some other tribes to be entrusted either with goods, slaves, or African produce—a trust on which he expects to make a little profit.

GABDON RIVER, March 3, 1859.

In my last letter I mentioned the Nkoumou-Nabounee mountains, the outlines of which I could just see from the Ashira country. When I inquired among the Ashira people what kind of a country there was beyond these mountains, they answered me that Samba and Nagoshi were at their base. After inquiries I ascertained that Samba was a rapid which could be ascended by canoes, and Nagoshi a tremendous fall which, no doubt, stops the navigation of the river. In their superstitious fears they told me that an Oocouou, or spirit, dwells in the Nkoumou-Nabounee mountains, which, partly on account of these fears and partly on account of their height, they have never crossed. No doubt the river crosses the range of these mountains, which produce the fall. So I could not directly cross these mountains, which were in a north-western direction, in order to see the falls. From the Ashira country I traveled a hundred miles through the thickest part of the forest, until I reached the Rembo-Apigi River. The rivers here in the interior of Africa take the name of the tribes, which border them. After ascending the River Rembo-Apigi until you find the Apigoni tribe, it is called Rembo-Apogoni River. And so as you descend the river you leave the Apigoni and reach the Kamba people; then the Eryia, then the Ooungou, then the Avili; from the Avili you reach the Bakalsi tribes; from the Bakalsi you reach the Aengwa tribe. Above the Aengwa tribe the river is called Rembo-Nyongai. I was obliged to leave these different tribes, as I would have been prevented from going up the river by the Ogobi people. So the Rembo-Aengwa River, after having been named by the Rembo-Okanda and Rembo-Nyongai Rivers, divides itself into two branches, the Nazushi and Ogobi Rivers, the latter one forming the Mexia and Ogobi rivers. The Nazushi and Ogobi rivers are formed by these two rivers. I was quite astonished at seeing the Rembo-Apigi such a deep and broad stream; I should think the river was four or five hundred yards wide at least; it was three to four fathoms deep.

When I left the Ashira country I took with me three sons of King Olenda, who is the oldest and most venerated of all the Ashira. On account of my journey from the Ashira to the Apigoni country, as I have now, we traveled all the way in an eastern direction, as we had hardly left the Ashira prairie when we were obliged, at the risk of our lives, to cross a deep and rapid river called Ovigini. As the Ashira people have no canoes, we had to cross the river on suspended sticks, almost as a monkey would do in going from one tree to another. In the afternoon we began to enter a very mountainous region, and had to ascend a very high mountain called Oocouou, and toward evening we encamped near a beautiful stream. The second day we traveled through a very hilly country and met the Owendji River, which is here a foaming torrent. Along our route we could hear and see this river two or three hundred feet below us. The Ovigini and Owendji rivers unite, according to what the natives have told me, before falling to the Rembo-Apigi River. The third day we reached the Rembo-Apigi, a beautiful river, crossed a few small meadows in one of which were scattered a few Bakalsi villages. The soil of these meadows was rather sandy. On the fourth day, we traveled through a very woody but not very hilly country, and finally reached the banks of the Rembo-Apigi, after traveling a hundred miles. The last day, we had hardly any thing to eat. I cannot express to you the astonishment of these people, when I reached their plantations on the right side of the river. We crossed it in small canoes, and paddled toward the village of King Remondji, who is the oldest and most influential Apigini King, and to whom I was recommended by his friend, King Olenda. They called me by all sorts of names, and almost looked upon me as a god. As soon as the news reached the Apigini towns that a white man had come among them, the chiefs gathered together in order to ask me to give them presents. I refused to give them anything. I had given a handsome present to King Remondji before. Another time, these poor ignorant people came and said kindly to me that I was a white man, and that they thought it was not right for me not to give them beads, guns, powder, brass rods, and many other things, as I could make these things without much trouble. It was with great difficulty that I could make them understand that I could not make goods, and that I had taken but a few with me to buy food for my people and myself. In fact, they said that I was making all sorts of goods in the night, and hiding them in the forest before day.

One of the men and a kind of large leaves, and a snake in appearance, the former being black and the latter being rather red. The contrast is very great between these two tribes, and shows plainly that they belong to two distinct families of the negro race. Their language is also different. Like the Ashiras, the Apigini people make their own cloth—rather surpassing them in the beauty of their patterns, and the softness of their Ndagumi. They are also very fond of beads, and copper and brass ornaments. They file their teeth sharp, and the women are almost disfigured by their tooing. Guns are getting very scarce, and powder scarcer yet; plates, jugs, glasses and iron pots are almost unknown; but brass kettles and Neptuneans, a kind of large copper dish, are commonly seen. I saw one man carrying cloth, the Apigini were most astonished when they saw me eating their country food, and at first said that I was not a white man; they had heard that white men ate people. I fear that it was with but poor success that I tried to persuade them that white men did not eat people. Superstition is very prevalent; the Apigini country is called by the surrounding tribes the land of witches. The killing and selling of their fellow-countrymen is a common thing, and the down-river people, and with the Ashira tribe. The Apigini people give ivory, slaves and country cloth; the Ashiras give them in return the white man's goods and tobacco. The towns of the Apigini people are generally small, and so are their houses, which are built of the bark of trees—the roof being made of a kind of large leaves. Unlike the other tribes of the interior, I did not see chiefs, nor did I see any of the Ashira people. The chief is not a sufficient cause for abandoning their towns. Many of them remain many years at their

place, they plant about their houses a tree the fruit of which is called achiote, and of which they are very fond.

While I was there, a man died in a neighboring town and, according to the Apinag custom, the corpse cannot be buried before eight or ten days, when it is in a perfect state of putrefaction. Then one man carries the body to the bush, where it is laid down on the surface of the ground, and around it is placed some of the dead man's property.

The Apinag people are very fond of palm wine, and as the palm-tree is very abundant in their forests, they can get a quantity of it. They often drink it at night, almost every day you see people drunk.

During my stay among the Apinag people, I found them kind hearted toward me, and I have nothing to complain of. When I went up the river to see their villages, I was everywhere well received. I have regretted very much being unable to explore the upper part of the river, which must extend very much further into the interior. The Apinag, the Izoce and the Ashango tribes live on its banks. But the Apinag canoe being very small, I could not use them with safety in ascending the river, and should have been obliged to leave part of my people behind me. It was also too poor to have a big canoe built. So I concluded to travel in an eastern direction, and to collect what I could in objects of natural history.

I went as far as the confines of the Izoce tribe, when I perceived that I had hardly enough to return to the sea shore and to my heavy heart, I was obliged to retracing my steps toward the west. Finally, I reached my shore after a journey of a few months, having penetrated about 250 miles in an eastern direction from the Fernando-Vaz River. I could easily have gone much further into the interior. I undertook this last journey under very disadvantageous circumstances, having made many journeys for three years previous, and all my equipments being used up. In the interior I met with a range of mountains running in an eastern direction; according to what I have learned, they follow that course. All along the coast, from Fernando Po, a range of mountains follow the coast and between the sea shore and these mountains the land is generally low and the climate unhealthy, but in the interior I do not see why the climate should be unhealthy.

PAUL E. DU CHAILLÉ.

NOTES OF A VISIT TO HAYTI...IX.

Correspondence of The N. Y. Tribune.

JACMEL, Hayti, March 9, 1859.

A HUNT FOR HAYTIAN PROVERBS.

The first thing that I did here as soon as I had dined and bathed was to call on the Rev. Mr. Webber, the English Baptist Missionary, in order to procure his list of Haytian proverbs, and assistance in compiling the collection.

For three days I have been busily engaged in doing so—ransacking, personally or by friends, the memories of the old people and the more recent recollections of the rising generation. My success is regarded as equally astonishing with my exertions—Mr. Madieu, the standard historian of Hayti, pronouncing my collection the most complete and satisfactory ever made. I have overheard it quietly hinted that "*Monsieur petit blanc est un homme très excentrique!*" for no man, they seem to think, of common mold and sound mind, would ever undertake a journey of 120 miles in the tropics for a purpose so out-of-the-way and with no money in it.

—Well, here they are—these Negro proverbs, so zealously sought, so dearly paid for in money, time and sweat:

ONE HUNDRED HAYTIAN PROVERBS.

I. "When the acouma falls, every one says it is rotten wood." I quoted this proverb in my first letter from Cape Haytien. The acouma is one of the grandest trees of the Antilles. The proverb is used to express contempt for parasites who fawn to get into their day of prosperity, and speak with contempt of them in the hour of trial, or when they fall.

II. "All kinds of food are good to eat, but every word is not good to be spoken."

III. "*Before you cross the river, don't curse the siltgator's mother.*" The proximity of Hayti to Cuba is so great that the curse not the person avowed to put his mother. Of a list of ten oaths furnished me by a gentleman, seven were different forms of cursing somebody's mother. I will speak of this peculiarity again.

IV. "A snake that wishes to live should not walk on the highway."

V. "If you don't want fleas, don't play with dogs."

VI. "Great wind and little rain," the equivalent for "much cry and little wood."

VII. "Play with a monkey as much as you please, but don't touch his tail." "That is," said a Haytian, "beware of trifling with your friends where they are most sensitive."

VIII. "He is throwing away trip to pick up straws." That is the Creole phrase for out "pen—by wise and pound foolish."

IX. "What is not good for the sick is not good for the bag." (Sauce for the goose, sauce for the gander.)

"The cat knows and the rat knows, and the barrel of roe remains untouched." If you wish to succeed in a dangerous or secret enterprise, do not let every one know your plans.

XI. "You must play with the dog to know if he is lousy." The more polite and common proverbial form of expressing this truth is:

XII. "It is only the knife that knows what's in the heart of the man."

XIII. "He is the master of the house who knows how many manholes there are in the cabinet."

XIV. "The good God first, and the devil last word."

XV. "The crab boasts that he is naked."

XVI. "The crab has got a shirt, but it has no trousers." That is, there is no use in possessing superfine garments. Most of the Hayti boys are like unto crabs in respect of clothing.

"The crab reminds me of a good joke, undoubtedly perpetrated by Faustin the first, which, lost I forget it, in spite of all rules of rhetoric and order, I will here sandwich between these popular sayings. Faustin issued a proclamation describing and defining the costumes to be worn at Court, or in the army—I forget which—by the various orders of nobility and grades of rank; but he forgot to mention trousers! The embarrassment created in consequence of this oversight was very great; for it became a question whether they were expected to appear in their shirts; but the important problem was finally solved by every one wearing such style of pants alone as pleased him best."

XVII. "Don't put the cat to watch the lard."

XVIII. "Flies are caught with sump; not with vinegar."

XIX. "Good soup may be made in an old sauce-pan."

XX. "A little hatchet will fell great wood."

XXI. "The thief does not like his companion to carry a big purse." Another proverb says the same thing about the Papalot, or native priests.

XXII. "Quicky is good; but slowy is good, too." This proverb is rather too popular in Hayti for the good of the country. I was several times confidentially informed that Rome was not built in a day; an old-fogy truth which I amended by adding—"but Chicago was." And I argued—that the price of corner lots in the two cities as the keystone of my argument—that Chicago was more to be desired in a country, especially such a country as Hayti, than Rome. The Haytiens should bevel their friends when they tell them that their Government is the worst of the undeveloped condition of their country—None so young as you—We are young people—We will never admit them that a decent regard for the welfare of their race here in America, and wherever they are held in slavery, or under a social band—as well as a patriotic national pride, demands that they shall endeavor earnestly and industriously, to show, not by excuses or words, but by a country highly civilized, and by a gigantic commerce, that they are the equals in every respect to the whites, whom in war they defeated, disgraced, and drove out of their island.

XXIII. "Be in a hurry—but you won't make the daylight come."

XXIV. "Yes does not go up a mountain." That is, saying that you will do it does not accomplish

XXV. "Have signed with my name but not with my feet." I have promised to do it, but I have not acted about it yet.

XXVI. "When the child dies in its mother's arms, no one reproaches."

XXVII. "Before you speak turn your tongue over seven times."

XXVIII. "Walk fast, you'll get there to-morrow; walk slow, you'll get there to-day." (More haste, least speed.)

XXIX. "The day the leaf dies is not the day it rots."

XXX. "It's not the day my mother dies that I weep." Both of these proverbs are used to express the idea that it is not until some time after misfortune that we feel its weight.

XXXI. "A good horse is sure to die under its load."

XXXII. "The donkey works that the horse may be decked with gold lace."

XXXIII. "A little dog may have courage before its master's door."

XXXIV. "Reproach is heavier than a barrel of salt."

XXXV. "When you eat with the devil hold your spoon along way off."

XXXVI. "The man that helps you to buy a horse with a big belly does not help you to feed him in the dry season."

XXXVII. "A pig that has got two owners is sure to die of hunger."

XXXVIII. "If you have never kept a dog, do not say he belittled up."

XXXIX. "If the child is not your own, wash it only on one side—leave the other to its mother."

XL. "The bird may forget; the trap, never."

XLI. "An empty sack can't stand upright."

XLII. "To day does not kill to-morrow."

XLIII. "Every day the spoon goes to the bowl's house, but the bowl never goes to the spoon's house."

XLIV. "The back part of the organ has become the front." This phrase probably originated in the early days of National Independence, when, the white rulers either banished or killed, their sometimes held their lands, occupied their houses, and sat in their places of authority.

XLV. "Take care! Your tongue is longer than your arm." You are a braggart, that is, or promise more than you can perform, or are undertaking greater enterprises than you can carry out.

XLVI. "The good God tell you to shear the sheep, but not to scratch his skin." This, probably, is a slave proverb; very good advice to the slaveholder anywhere.

XLVII. "When your belly is full, your heart is satisfied."

XLVIII. "Having does not hinder lacking."

XLIX. "A good bone never finds its way to the mouth of a good dog."

L. "Very hard is not death."

LI. "[A]ck! Pardon does not heal the wound."

LII. "The cock wears spurs, but he is no horse-man for all that."

LIII. "Hate the dog; but do not say that his teeth are black." (Give the devil his due; or, don't put the devil too black.)

LIV. "You can't make a calash out of a pumpkin." (You can't make a silken purse out of a sow's ear.)

LV. "An ox at the block can't say he is afraid." That is, when you are in great danger, don't cry about it. (What can't be cured must be endured.)

LVI. "A promise is a debt."

LVII. "The wild hog knows what tree he rubs against."

LVIII. "Credit never paid for its own head."

LIX. "As long as your head is not cut off, you may wear a hat." I think this is the Haytian equivalent to our "While there's life there's hope"; or, in the language of Dr. Watts, the Calvinistic hymn singer:

As long as life is in the soul remains,
Huge a blessing I should never cease.

LX. "Four eyes are better than two." (Two heads are better than one)

LXI. "Little by little, the bird makes its nest."

XLII. "The day that the little chicken is pleased is the very day that the hawk takes hold of him."

XLIII. "When the ox dies he leaves trouble about his skin."

XLIV. "A crab has got ten feet but he can't walk in ten roads."

XLV. "If your mother is dead, go to your grandmother to be nursed." The Creole is more honest than this translation, and the English might be; but in deference to the modesty which talks of pinto limbs and blishes when chicken legs are mentioned, I refrain from giving the proverb a more literal translation. It is the common form of expressing the advice, "When you can do as well as you wish, do as well as you can."

XLVI. "If the sea were to boil, all the little fishes would be cooked." (If the sky falls we shall catch larks.)

XLVII. "If I had known" is always behind-hand."

XLVIII. "You can't make pancakes without cooled." You can't make Sir Isaac Newton's head out of a barber's block," is the North of England equivalent for this proverb.

XLIX. "A day for the sportsman and a day for the bird." (Every dog has its day,) &c.

LXX. "Need aside love."

LXXI. "A ghost that has tasted salt no longer lives in the grave yard."

LXXII. "I am not going to take my eyes out to walk with a cane." This is rather a more graceful expression than Young America's "Catch me going it blind."

LXXIII. "Your mother is dead; but my mother died the same day; I'm not going to leave my mother's funeral to see your mother buried." This is a proverb frequently employed in refusing to attend to other people's business when one's own affairs need immediate care.

LXXIV. "I gave you my hall, but I did not give you my bed-chamber."

LXXV. "They don't sell legs in the marketplace."

LXXVI. "Run out of the river and fall into the sea." This, surely, is more elegant than "jump out of the frying-pan into the fire." The native African proverb, however, is even more beautiful in expression than the Creole: "Leap from the sword into the sheath."

LXXVII. "A monkey is sure of what is in his belly; but what's only in his mouth he's not sure of." (There's many a slip 'twixt the cup and the lip.)

LXXVIII. "Where the laughing comes from, there the crying comes from, too." True! Mirth and sadness are ever twins.

LXXIX. "Why does the donkey make little otes out of his back my rest?"

LXXX. "Your eyes may be red, but they are not fire to burn up the savanna;" or, "Blood-shot eyes are not torches." Applied probably, to impatient rage; but I am not certain of it.

LXXXI. "Attention is not cowardice."

LXXXII. "A dog may show you his teeth, but he can't laugh, for all that." Applied to snarling, vindictive folks, who laugh, as Carlyle says, somewhere, "from the teeth outward."

LXXXIII. "The crab says: Play is play, but hot water is no play." (Fun to you, but death to us.)

LXXXIV. "Cotton says he is not heavy, but take care you don't make a big bale!" The Haytiens, unfortunately, take this advice!

LXXXV. "Asking is not thieving."

LXXXVI. "It's only the shoe that knows whether the stocking's got holes."

LXXXVII. "Feet are not the heart." A man may laugh with you and appear friendly; but you do not see his heart—was the interpretation given of this proverb. We must judge men not by their professions but by their acts.

LXXXVIII. "Very happy is not Paradise."

Thus far, I am indebted to Mr. Webley, whose kindness in this and other matters I shall not soon cease to remember with gratitude.

LXXXIX. "Shaking the head does not break the neck."

XC. "If my heart were a snuff-box you would know what was in it."

XCI. "Hot dogs get beaten." Applied to quarrelsome persons.

XCII. "Eggs ought not to dance with stones." Sometimes a threat applied by the Blacks to the Mulattoes.

XCIII. "You are the candle; I am the butterfly." (You are Mr. Gladstone.)

daily for seven hours the shock of the enemy—four times their own number. It is said.

"The King himself charged at the head of a squadron of cavalry. According to the evidence before us, 100,000 men were engaged in the battle, which is incomparable for its duration save by the battle of Hohenlinden, where Latour d'Auvergne was killed, and where Gen. Lecourbe fought the Austrians till 10 at night, driving them from their positions by the bayonet. There is not a doubt that the enemy thought to surprise us; it was he who should have been so when he saw in thirty minutes, says a dispatch, 120,000 men—infantry, cavalry and artillery—engaged in battle. According to technical men, the battle of Solferino took place under conditions the most favorable for the Franco-Sardinian army, which had not a guarded position, while the enemy had been entrenched for weeks. Abrupt hills, redoubts skillfully constructed and defended by a powerful artillery—all occurred to render the Austrian strategy strong. Without exaggeration, it may be said that between the Chiasso and the Mincio, the resources of art, fitted to aid the nature of the ground, are prodigious; while the positions of Pizzanunga, of Solferino, of Cavriana, and of Castelfredo, were, and can be justly considered as so many links of a chain impossible for us to break.

"CROP PROSPECTS.

An extended tour of some weeks duration, and over a good part of the State west of the meridian of Utes has given very good opportunities for observation of its agricultural condition. The result is condensed below:

WINTER WHEAT.—The wheat of the grain counties is a general thing more better in quality, and the yield per acre a full average with any former year. But the breadth sown was unusually narrow, and the result is a small comparative crop. The harvest has commenced in many of the counties, and the next ten days should the weather prove as favorable as during the past week will see the whole crop secured. The crop having been so unexpectedly good will be the means of seeding an unusual breadth of land this autumn.

WINTER BARLEY.—The growing of this grain has considerably increased in the wheat region, but has by no means become general. The plant does not stand our Winters as well as wheat or rye, and hence when there is any reasonable prospect of a crop of wheat it will not be sown. The crop is secured in capital order, and the yield satisfactory. I saw some fields to-day in Seneca County that have yielded over 50 bushels to the acre.

WINTER RYE.—In many sections the cultivation of this plant has been steadily increasing, and it will become one of the leading straw crops, as it can be successfully grown over a much larger extent of country than either Winter wheat or Winter barley. It is a paying crop on any farm almost, and a profitable one near large towns and cities. The crops are extra good both in the straw and the grain, and will be secured by the end of the coming week.

SPRING OR SUMMER WHEAT.—Owing to the failure in the Winter wheat, there has been a steady increase in the breadth of land devoted to this crop, and during the last three years, until the number of bushels exceeds in the whole State the Winter wheat. Generally the plant has had a vigorous growth, and is heading out strong, and with a good color. The hot weather, should we have a few wet days and close atmosphere, may cause the rust, but should we escape that, the quantity grown will be very large.

ODAT.—The Oat crop, at best, will only be tolerable—LOOK A fair average, as the late-sown are heading out very short in the straw, and the dry, hot weather will not be favorable for their making a heavy kernel.

SPRING BARLEY is generally looking well, and the prospect is now favorable for a fair crop—about an average. It is in full head generally, and the plant stands strong, and with a fair growth of straw.

INDIAN CORN.—There are by at least one-third more acres planted to corn this year than ever before. The plant looks universally strong and healthy, and is making a rapid growth; but it is, up to this date, from ten days to two weeks later than last year. Should we escape a September frost, there will be an immense crop secured—all now depends upon that contingency.

BEANS, in many sections of the State, form an important crop in the farm. The plant is looking well, except in localities where it was scorched a little by the frost on the night of the 3d of July. The damage, however, by the frost was not serious. But the man who is to become the oldest inhabitant may "make a note of it, that, on the morning of the Fourth of July, 1859, there was a frost severe enough to damage vegetation in the western part of this State.

GRASS.—The hay crop is a very poor one at best. In no section will it come up to an average, while in some places, especially west of the Genesee River, it is nearly a failure. Thousands of acres of old meadow will not pay for mowing. The open Winter damaged the grass very much, but the dry May finished the work begun by the Winter. I know of one meadow of about 30 acres in Genesee County, whose owner would be glad to give all the grass upon it for two tons of hay, and there are thousands of acres as bad. East of the river there will be forage enough saved to winter the farm stock, and the same is true of the Northern Lake Counties west of it; but in the hilly and dairy counties, the farmers must sell their stock, or prepare to purchase their Winter forage. A good corn crop will help, but in any event, it is hardly possible to carry their stock through.

PASTURAGE is everywhere beginning to show the effects of the dry weather, and in some sections the grasshoppers have begun their ravages, which will seriously damage the corn profits of the balance of the dairy season.

FRUITS.—Peaches are out of the question, but the crop of apples will be fair, though in some sections they are entirely destroyed.

As a whole, should there be a good crop of corn, the farmers will go to their Christmas and New Year holidays worth some millions more than they were the same time last year.

CROPS IN MICHIGAN.—Our accounts from the great farming State of Michigan encourage us to believe that the harvest of 1859 will be a fruitful one.

The following is a fair sample of my letters we have received, but for which we have no room. They are all, however, to this purport. It is dated Centerville, July 5:

"We are just commencing our wheat harvest. Our crop is a good one; the wheat is well filled, and tolerably heavy on the ground. Our clover is harvested, and is good. Our corn promises very well, and so do the peas. We raise out little barley or rye in this country, but a good deal of wheat and corn. We had a very light frost on the 4th, but neither that nor the June frosts did any great damage."

CROPS IN THE FROST DISTRICTS.—In nearly all the States the wheat crop is by this time secured, and it is, we presume, the largest ever raised in this country. Excepting Ohio, this is probably as true of the individual States as of the whole; but in Ohio the best wheat counties suffered from the June frosts. The result, on the whole, justifies the opinion avowed by us at the line of the frosts—that the damage done by them was greatly exaggerated. Let the farmers learn wisdom by experience. Numerous statements have reached us of frost-bitten wheat fields, which their owners turned under, or mowed, or pastured, but where the adjoining fields which were left alone recovered and gave a medium crop. The yield throughout the region most effected by the frost, excepting certain districts in Ohio, is considerable. The farmers generally were, as we thought, more frightened than hurt.

THE HAY CROP.—In New-Hampshire, hay is said to be unusually heavy this year. We hope this may prove true, as it is not so in many other States. In this vicinity, particularly, a good many old fields